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Make work your worship.

True genius often gets lonesome.

Perfection can only exist in dreams.

The mad rush of life is the pace that kills.

Prayer alone can never open heaven's portals unto man.

Most men are tending in the other direction and don't want heaven's bliss.

The extent of human salvation is measured by the size of the contribution.

The brain of one man conceives and creates, but the reward falls into the cash box of another.

There are few men in the world who really believe that silver lining story until the cloud turns over.

Every religion is the form by which that worship which is the soul is in the form by which that worship shall be done.

When religious presumption and tyranny shall be utterly destroyed and the race made free, then man will worship man and he will cease to worship God with all the attending trimmings.

Just to think that the Almighty made man in his own image and then have that image par his hair in the middle and his name on the side is a downward, backward step, calculated to bring on another and perhaps more perilous flood.

Our large cities are crowded with costly churches which raises their golden spires as if to part the clouds, and yet, beneath their very shadows little children must starve while thousands of women are compelled to choose between death and dishonor. Fearful result of two thousand years of Christ. Hell could produce no worse.

The tactics adopted by the church to crush those who question or who dare to differ, are making Freeholders by the million. The day has gone by when men of intelligence will close their eyes and open their mouths to swallow every foolish assertion made by clerical falsehoods. These very methods prove that their faith is woefully weak or their very lives are brazen frauds.

The city of Peoria, Illinois, has honored Ingwersoll with the unveiling of a monument reared in that city to the memory of the Great Apostle of human liberty and peace, but in so doing it has honored itself more. The people of that city have demonstrated their absolute indifference to the accused wavers of Christian cantanny. The world will yet admit that Ingwersoll did more than all the preachers of his day to nerve the Eagle's wing for its imperial flight.

Thousands of heathen in foreign lands are minus babies and thousands of heathens at home are without bread! It is not bread of better help than bibles could possibly be? In spite of this any fraud can build a little turnpike of his own alleged to be leading direct to heaven's gate and he can soon gather about him a crowd of sanctified nonentities who will soon strive to beat him at his own game. This is the way of orthodox religion and it does not appear to be capable of change.

The bible is a fruitful source of snake and fish stories; replete with dreadful tales of ghosts and goblins, of giant and chimeras dire, but the bear story as given in its atrocity. The eating of food by children by two she-bears did not appear to affect him much for we are told that he looked back upon them and cursed them and for this the Chris-

tian give him an opera-buff certificate of true Christian Charity.

Little by little we are catching up with the

Blade and in two weeks more we hope to have it caught up with the date again. Our readers will have received four or five issues in rather rapid succession and we are now striving to get even with the date. Almost insurmountable obstacles have confronted us. We have fought against odds. Few complaints were made. The majority of our subscribers seemed to understand the situation. One or two wrote to us about it. A steady increase in the cost of paper and printing materials, shorter hours for printers which means an increase in wage rate, all tended to keep us back. We still holding our own, however, but as the winter season approaches we want to get the paper before a larger number of readers. Will you help?

We want more men and women with courage to do and dare. We want men and women to work in humanity's great cause. We are not under any obligation to find a heavenly grace for every soul that is shattered by the Blade. We don't have to furnish a saint for every sinner led up to scorn and contempt. For every old false belief felled to earth a new truth will arise and in his we find our greatest work. Let us make up an army of brave men and women who are willing to engage in Freedom's fight and then the work will jump by leaps and bounds.

Let us trust that the day will soon come, oh blessed dawn when intellect will stand upon the grave of orthodox faith. Then, and not till then, can one being the concern of all. Only an Athens could sustain the world upon his mighty shoulders but we have none in these days equal to the task. Religion and politics have combined to curse the world and the former deserves abolition, the latter a thorough reformation.

GOD AND HIS STORM.

Death and destruction marked the course of a recent storm in Atlanta, during which churches were wrecked and shattered, and these buildings though in different parts of the city, appear to have been shattered most.

The same issue of the paper, the Atlanta Journal, sent us by a friend, gives an account of four churches ruined by lightning and storm, which makes the matter even worse, and, as suggested, disproves the Christian assumption that the church is "built on a rock."

This brings up an old argument of a moralist and loving deity in whose hands the destinies of mankind are held. To destroy saint and sinner alike, without discrimination, is to destroy the

following every cyclone in the schoolboy watching the gyrations of a top. It may watch a sparrow fall, but certainly does not intend to prevent, even if it does not promote. We are forced to the conclusion that if God does exist he was born in the stupid brains of negroes along the Upper Nile and from thence he spread the planet like a foul pestilence.

Christian preachers and advocates are wont to perceive the deity in every good act. To them he is the name of loving and sweet perfection. All powerful. Directs and guides all. He is in the perfume of flowers. In the moonlit aisles and the songs of birds. He is in the golden dawn and crimson setting of the western sun. If God makes all and is over all he is also in the cyclone, the storm, in fire and sword, in pestilence and famine. To be in all things he must take the bad with the good. To be powerful over all things he must accept the responsibility. Assuming the Christian argument to be true he is, or was, in the storm that swept over Georgia metropolis and ended its course towards the temples that had been erected in his name. If he sought their destruction pure and simple he made an exceptionally clever shot. There is no knowing his motive if he had one. It may have been just for the fun there was in it. On the other hand, as he is said to "love those whom he chasteneth" he might have been giving a practical demonstration of his extreme fondness for the people who worshipped therein. Again, the congregations might have been displeasing him and he wanted to inflict punishment upon them. As he had no telephone communication to enable a direct confab he adopted those means of making them acquainted with his feelings in the premises. In any event, when the Christians argue for a merciful, kind and generous god, while pointing to these disasters and tragedies, they bring their theological ducks to a bad snort.

Leaving such disasters to the physical world they are more readily understood. Nature makes no distinctions. A couple is as liable to be struck down by a lightning-bolt as a lady house, a saint is just as liable to fall under it as a sinner. Neither tornado or earthquake turns aside from a crowded city to spend its force upon some barren waste. Well may it be said that by nature's laws we live and by nature's laws we die. This they which hold the stars in the eternal constellations and send the planets rolling around the sun forever.

True, indeed, the catastrophe that befell Atlanta does not disprove the existence of the Christian deity, but if he does exist, it proves him a demon. He is not only a monster but is a statue of wisdom. It is only by monstrous strategies that the race rises to higher planes of existence and every step we take in the upward march we get further behind until he is finally left in the starting place of human ignorance. The further we tread the better can we do without him. Had man remained in the Garden of Eden he would have been a clump

always. Now that he is compelled to do battle for life, to strive with the beasts of the field, with disease, with hunger and the terrible powers of the elements, he continues to grow in strength and wisdom until in every truth he becomes the actual Lord of Creation. David is reported to have said that a certain person had said "in his heart, there is no God" but the Blade cannot see in so far as cyclones and human calamities are concerned, that David has, in any sense, bettered himself. Whether the laws of Nature, like Topsy, "jst growed" or whether they were framed by a divine legislature, their operations are one and the same, and it is upon their immutability that all modern science has been built.

The suggestion is entitled to all the consolation he can get for the destruction of the quartette of churches in Atlanta but he will have a hard time praising god for sending such a disaster upon them

RELIGION A COWARD.

That a college training adds to a reverential feeling toward god on the part of the thinking student, is the latest offering of selfish conceit upon the altar of religious faith.

The suggestion is an emanation from the brain of Dr. Phillipson, of Cincinnati, in a recent baccalaureate sermon preached before the Ohio State University, at Columbus. As was to be expected in such an instance, the preacher took for his subject the "harmonic relation of science and religion" and from such a title we can infer enough. It was a natural effort to save his creed from destruction because of the strenuous meaning that follows a higher education.

In the first place the very subject implies a disagreement between science and religion. In the second place it is only religion that is forever prating of harmony. On this subject science is indifferent. It follows its appointed course, brings the unknown into the realm of the known and cares not what gigantic errors are exposed. It is as indifferent as regards religion as it is concerning the individual. Science can make facts. It demonstrates them. It does not undertake to make one fact for the laity and another for the benefit of those who get their bread and butter by preaching the gospel or orthodox faith. When the fact is made known it is given to all and those things that have theretofore stood in the way of truth must stand aside or be made to suffer by contact.

No fact has been given more perfect demonstration than that the spread of education has weakened religion in every aspect, material as well spiritual. Education does not make for humility but it makes the possessor proud in his knowledge of the things that are and enables him to draw the line between them and the things that are not. Instead of causing an increasing reverence for god, it removes that reverence.

It is not a creature made by god, but a creature made by the very laws of nature, and this, at the very close, brings a direct and immediate conflict between education and religion and leaves science the conqueror of all.

Assuming that a perfect harmony did exist between science and religion, that very harmony would be capable of demonstration. It would then be made a matter of common knowledge. Science can do without religion. It is better off without religion. On the other hand religion needs the aid of science to keep it from falling into public disfavor and disrepute. For these reasons science pursues its course independently. Religion is forever seeking a truce, a patched peace. Religion opposed and condemned science. It put to death the very intelligence which sought to promote and protect it. Steadily and persistently science plodded along, gave practical demonstrations that all so-called divinely revealed religions were palpable frauds, and now religion turns face about and seeks to adopt science as its very own and maintain there is no discord.

In his heart of hearts Dr. Phillipson knows there is not the slightest harmony between science and religion. Science knows no God. Religion must have one. The arguments sought to be made brands religion as an arrant coward afraid to move alone. There is much force in the suggestion that the need for bread and butter is a greater incentive than the love of god and instead of being "moved by the spirit" Dr. Phillipson was moved by the need for grub. Religion exists on miracles and martyrs. Of the first it has plenty. Of the latter, so long as gold reaches the pocket. The former are the pratings of false prophets, the latter are made up of fools. When science grew strong miracles disappeared and religion went with them. Religion cannot exist without miracles. A religion minus miracles is worse than useless. Even with miracles all this but he declines to tell it. To do so would be to draw from his source of wealth. In the end he must have to work. Necessity impels religions dishonesty and Dr. Phillipson needs considerable protection. His faith must be sustained at any cost and science is relied upon to serve that end.

No fact has been better demonstrated than that when science steps in God takes a back seat. This has been true since the age of science dawned upon the earth. It will continue so for all time. A universally scientific people would know no god. There would be no need for him. All that now remains of God is that much of the physical and material world science unexplored by man. God is simply the unknown. Every step in knowledge. Every new fact brings the unknown into the realm of the known and God gets less and less. Both geology and astronomy have done away with god. These sciences have exploded the biblical theories and all the god notions that have existed in the brain of man. All the earthquake and solar explosions yet to be

brought into the realm of the known will still prove god, a non-essential in the economy of the universe.

CATHOLICISM AND EDUCATION.

Exclusive instruction is the method of education now advocated by the leaders of the Romish hierarchy in America as a means of the end that children born of Catholic parents may not grow up out of the faith.

This is an exemplification of the old doctrine that if a priest can retain control of the education of a child until it becomes of more mature age, capable of reasoning even to a slight extent, no matter what becomes of him in after life, the evils of superstition have found root in his heart and the influences of that early training will last him through all his years.

Education, to be effective, must be secular and non-partisan. It must teach the universe as it is and not give fanciful religious theories concerning it. It must not be religious or non-religious. The only safe course to pursue is to ignore religion altogether.

Archbishop Quigley, of Chicago, a Romish prelate addressing a number of Catholic educators in that city, recently said:

"Our system must be Catholic, not at all a compromise with any other system—exclusively and thoroughly Catholic. We must give our whole hearts and souls to this work. Catholic education is necessary for the preservation of the church and for the preservation of the nation itself."

"We must strive to keep it aloof from the interference of outside systems. It is the only Christian education in the world, and it is the Catholic system of education that is going to save the world. We must save it from contamination; we must not allow interference by legislation."

We presume the advice is all right from a purely Catholic standpoint but is certainly un-American. The principle underlying all education is that the children shall first be taught to become good citizens without regard for this or that church or religious institution. Upon such advice as that above given children are to be instructed solely with a view to making them the devotees of a religious faith and citizenship is but an after consideration. In fact citizenship is to be subordinated to that of creed.

The movement does not belong to Catholics alone. The protestant world is equally as obnoxious in matters of education. Both factions realize the value of children and the desire to manufacture material for the priests and clergy to operate upon leads them to a meddlesome interference with our public system of education.

But what does Archbishop Quigley mean when he says, "We must save it from contamination by legislation?" Would he advocate that the "Catholic" of his church set at defiance the statutes of the state?

Education would be dare to

will by refusing to obey the law. It can be made for one class alone as against another or different classes where the line of demarcation is that of a religious character. A law is enacted for all. It must operate on all alike. When the popular will has been expressed through legislative enactment, whether it be merely theory or actual practice, all must become subservient to that law and one class of citizens cannot be permitted to evade that law whether by chicanery or by open and overt act. A Catholic parent may prefer to pay for the education of his child in a parochial school rather than send him to the public school, and it is his blessed privilege to do so, but there is no religious sect in this country that is powerful enough, to openly and willfully resist legislative interference with religious instruction when the people are fully determined that such instruction is in the public interest.

Archbishop Quigley speaks bold enough in front of his hearers but he would not tell the same tale to Uncle Sam and have the latter really believe that he meant it.

THE SPIRITUAL STATUS OF HARRY ORCHARD.

As predicted by Will Daly, a few weeks ago, the Christian world is now all agog over the physical and spiritual fate of Harry Orchard, the star witness in the Haywood case now on trial at Boise, Idaho, whose alleged conversion has brought them to an undesirable condition of apology and explanation.

The numerous black crimes to which Orchard confessed himself guilty stamps him as a felon, a monster of the most hardened type, a very devil in human form. Yet, to Bible teachings, evil is not beyond the pale of salvation. He is entitled to all the benefits of Christ's crucified bill of indemnity. Vice sinner as he is and was, there is hope for him so long as the lamp holds out to him. He was taught, probably in his childhood, that though his sins be scarlet, believing on Jesus, they should be washed and made as white as snow. Then again he was gladdened with the consolation that more joy was created in heaven over one sinner, who repented, and was saved, than over ninety and nine who are righteous. Considering the enormity of the crimes confessed to by Orchard, committed by him, then the joy in heaven over his conversion and ultimate salvation must be beyond description.

Now the religious papers are discussing his spiritual status. There is no question as to his responsibility before the statutory law. The advocates of religion, however, seem to be hopelessly divided as to his ability to evade responsibility, even in the night of the forgiving god they pretend to worship. The Presbyterian Banner, of Pittsburgh, speaking for the religious press, as a whole, admits that they will feel somewhat reluctant to make much

THINKS SOUL HAS WEIGHT

Continued from first page.

ter death the platform opposite the one in which lay the subject of the test fell suddenly. Dr. Macdonald says. The figures on the dial index indicated the diminishment in weight. Dr. Macdonald told of the results of his experiments, as follows:

"Four other physicians under my directions made the first test upon a patient dying with tuberculosis. This man was one of the ordinary type of the usual American temperament, neither particularly high strung nor of marked phlegmatic disposition. We placed him, a few hours preceding death, upon a scale platform, which I had constructed and which was accurately balanced. Four hours later with five doctors in attendance, he died.

"The instant life ceased the opposite scale pan fell with a suddenness that was astonishing—as if something had been suddenly lifted from the body. Immediately all the usual deductions were made for physical loss of weight, and it was discovered that there was still a full ounce of weight unaccounted for."

"I submitted another subject afflicted with the same disease and wearing death to the same experiment. He was a man of much the same temperament as the preceding patient and of about the same physical type. The same result happened at the passing of his life. The instant the heart ceased to beat there was the sudden and almost unmeasurable diminishment in weight."

"As experimenters, each physician in attendance made figures of his own concerning this loss, and at a consultation, these figures were compared. The unaccountable loss continued to be shown."

"But this was less remarkable than what took place in the third case. The subject was that of a man of larger physical build, with a pronounced sluggish temperament. When life ceased, as the body lay in bed upon the scales, for a full minute there appeared to be no change in weight. The physicians waiting in the room looked into each other's faces silently, shaking their heads in the conviction that our test had failed."

"Then suddenly the same thing happened that had occurred in the other cases. There was a sudden diminution in weight, which was soon found to be the same as that of the preceding experiments."

"I believe that in this case, that of a phlegmatic man, slow of thought and action, the soul remained suspended in the body after death, during the minute that elapsed before it came to the consciousness of its freedom. There is no other way of accounting for it, and it is what might be expected to happen in a man of the subject's temperament."

"Three other cases were tried, including that of a woman, and in each it was established that a weight of from one-half to a full ounce departed from the body at the moment of expiration."

VALLEY FORCE

Continued from first page.

London, Oct. 8, 1916.

Dear General:

"Should this letter find you in council or field, I beg you to retire and reflect on its impudent contents. The most respectable characters you have will respect themselves from your support and are succeeded by a great majority of 'liberal and violent men' that you are a gentleman worth his data to associate with."

Bankrupt attorneys and near of despair fortune are your colleagues. As to your army I ask you sir, look at its condition, drawn from the lowest ranks of New England, ruffians, without principle, pre-terit or discipline, and liable to desert you at any moment. How many of such a motley array could you associate with or ask to a seat at your table. Oh sir, let no false ideas of worldly or private duties influence you to continue so hopeless a struggle, recommend to congress at once the immediate necessity of recalling the hazy and ill advised declaration of independence. By such a course your character will rise in the estimation of the virtuous and your name will shine with luster in the annals of history."

Rev. Jacob Dieble, pastor of Christ Church Philadelphia, who was a brother in law to Bishop White, who preached a sermon against Gaudin hotel College.

To the credit of Gen. Washington when he received this letter he summoned his secretary and dictated a caustic reply and ordered the troops to dress parade and Paines common sense and Crisis were read by the Chaplain of every regiment. This may be news to Roosevelt but it is

history to all but students in Theological Colleges.
JAS B. ELLIOTT, SEC.
Paine Association of U. S.

NINETY-FOUR PER CENT

But a Blade Writer Undertakes to Show D. W. Groh is in Error.

(By Dennis Leahy.)

D. W. Groh's latest is real good. The question is great. If labor only gets 8 per cent of the annual product, capital must get 92 per cent. As money can be borrowed for 6 per cent why not borrow money, and rent land on the halves and secure 94 per cent. Suppose we swing that proposition around. If money can be borrowed at 6 per cent then capital only earns 6 per cent leaving 94 per cent for labor. How does that look? Suppose some socialist acted on D. W. Groh's suggestion and borrowed money at 6 per cent and rented land on the halves. And suppose he escapes the green law and the hell worm and the red grass and to avoid had seizures. And makes a crop. 50 per cent goes to the landlord the first dash out of the box. That knocks an awful hole in the 94 per cent. D. W. forgot that 20 per cent in his calculations.

The trusts control everything. So say the democrats, and of course they know. John D. Rockefeller admits that one of his trusts clears 30 per cent. That comes out of the annual product. The trust must pay the merchants rent and taxes as they form part of the cost of the goods. Then it is 6 per cent and the principle must be returned to the bank. How much of the 92 per cent is left to the socialist?

Some socialists are athletes no doubt. It is to be hoped they are all nationalists. If they are they won't monkey with D. W. Groh's generous suggestion. Money is not capital. It is merely an order on the market. The trust does not increase the effectiveness of labor. Landlords, speculators, monopolists and politicians gather in the effectiveness leaving nothing for labor.

But what's the use? The trust does not know, and never can understand."

BIBLE NOT A MORAL GUIDE

Only Intelligence can be Trusted to Guide Men Through Life While Bible is Decidedly Immoral.

THOUGH DEAD OUR HERO STILL SPEAKS

Following is a reproduction of an article from the brain of the great Free thought leader, the late Col. Ingersoll. It has never been answered by an advocate of religion and the Bible challenges controversy.

You ask me what I would substitute for the Bible as a moral guide."

I know that many people regard the Bible as the only moral guide and believe that in that book only can be found the true and perfect standard of morality.

There are many good precepts, many wise sayings and many good regulations and laws in the Bible, and there are mingled with bad precepts, with foolish sayings, with absurd rules and cruel laws.

But we must remember that the Bible is a collection of many books written centuries apart, and that it represents the growth and revelation in part the history of a people. We must also remember that the writers there of many subjects. Many of these writers have nothing to say about right or wrong, about vice or virtue.

The book of Genesis has nothing about morality. There is not a word in it calculated to shed light on the path of conduct. No one can call that book a moral guide. It is made up of myths and miracles, of tradition and legend.

In Exodus, we have an account of the manner in which Jehovah delivered the Jews from Egyptian bondage.

We now know that the Jews were never enslaved by the Egyptians, that the entire story is a fiction. We know this, because there is not found in Hebrew a word of Egyptian origin, and there is not found in the language of the Egyptians a word of Hebrew origin. This being so, we know that the Hebrew and Egyptians could not have lived together for hundreds of years.

Certainly Exodus was not written to teach morality. In that book you cannot find one word against human slavery. As a matter of fact, Jehovah is a believer in that institution.

The killing of cattle with disease and half the number of the newborn, so that in every house was death,

because the king refused to let the Hebrews go, is not moral. It is a law of the king. The writer of that book says that all the people of Egypt their children, their flocks and herds, as the property of Pharaoh, and these people and these cattle were killed not because they had done anything wrong, but for the purpose of punishing the king. It is possible to let a morality out of this history.

All the laws found in Exodus, including the Ten Commandments, so far as they are really good and sensible, were at that time in force among all the peoples of the world.

Murder is, and always was, a crime and always will be, so long as a majority of people object to being murdered.

Industry always has been and always will be the enemy of laziness.

The nature of man is such that he desires the telling of truth and loves peace the liar. Among all tribes among all people, truth telling has been considered a virtue and false swearing or false speaking a vice.

The love of parents for children is natural, and this love is found among all the peoples that live. So the love of children for parents is natural, and was not and cannot be created by law. Love does not spring from a sense of duty, nor does it law in obedience to commands.

So men and women are not virtuous because of anything in books or creeds.

All the Ten Commandments that are good were old, were the result of experience. The Commandments that were original with Jehovah were foolish.

The worship of "any other god" could not have been worse than the worship of Jehovah, and nothing could have been more absurd than the sacredness of the Sabbath.

If the commandments had been given against slavery and polygamy, against wars of invasion and extermination, against religious persecution in all its forms, so that the world could be free, so that the brain might be developed, and the hell civilized, then we might, with propriety, call such commandments a moral guide.

Before we can truthfully say that the Ten Commandments constitute a moral guide, we must add and subtract. We must throw away some, and write others in their place.

The commandments that have a known application here, in this world, of others are colligations, and the others have no basis in human experience.

Many of the regulations found in Exodus, Leviticus, Numbers and Deuteronomy, are good. Many are absurd and cruel.

The entire ceremonial of worship is insane.

Most of the punishment for violations of laws are unphilosophic and inhuman. The fact is, that the Pentateuch upholds nearly all crimes, and to call it a moral guide is as absurd as to say that it is moral or true.

Nothing of a moral nature can be found in Joshua or Judges. These books are filled with crimes, with massacres and murders. They are about the same as the real history of the Apache Indians.

The story of Ruth is not particularly moral.

In first and second Samuel there is not one word calculated to develop the brain or conscience.

Jehovah murdered seventy thousand and Jews because David took a census of the people. David, according to the account, was the guilty one, but only the innocent were killed.

In first and second Kings can be found nothing of ethical value. All the Kings who refused to obey the priests were denounced, and all the crowned wretches who assisted the priests, were declared to be the favorites of Jehovah. In these books cannot be found one word in favor of liberty.

There are some good Psalms, and there some that are infamous. Most of these Psalms are selfish. Many of them are passionate appeals for revenge.

The story of Job shows the heart of every good man. In this book there is some poetry, some pathos, and some philosophy, but the story of this drama called Job is heartless to the last degree. The children of Job are murdered to settle a little wager between God and the Devil.

Afterward, Job having remained firm other children are given in the place of the murdered ones. Nothing, however, is done for the children who were murdered.

The book of Esther is utterly absurd, and the only pleasing feature in the book is that the name of Jehovah is not mentioned.

I like the Song of Solomon because it tells of human love and that is something I can understand. That book, in my judgment, is worth all

the ones that go before it, and is a far better moral guide.

There are some wise and merciful Proverbs. Some are selfish and some are flat and commonplace.

I like the book of Ecclesiastes because there you find some sense, some poetry, and some philosophy. Take away the interpretations and it is a good book.

Of course, there is nothing in Nehemiah or Ezra to make men better, nothing in Jeremiah or Lamentations calculated to lessen vice, and only a few passages in Isaiah that can be used in a good cause.

In Ezekiel and Daniel, we find only ravings of the insane.

In some of the minor prophets there is now and then a good verse, now and then an elevated thought.

You can, by selecting passages from different books, you can make a very bad book.

The trouble is that the spirit of the Old Testament is its disposition, its temperament. It is bad, selfish, and cruel. The most foolish things are commanded, commended, and applauded.

The stories that are told of Joseph, of Elijah, of Daniel and Olden, and of many others, are hideous, hellish, and cruel.

On the whole, the Old Testament cannot be of moral (not of moral) cannot be considered of moral guide.

Jehovah was not a moralist. He had all the vices, and he lacked all the virtues. He generally carried out his threats, but he never faithfully kept a promise.

At the same time, we must remember that the Old Testament is a natural production, that it was written by men who were slowly crawling toward the light. We must give them credit for the noble things they said, and we must be charitable enough to excuse their faults and even their crimes.

I know that many Christians regard the Old Testament as the foundation and the New as the superstructure, and while many admit that there are faults and mistakes in the Old Testament, they insist that the New is the flower and perfect fruit.

I admit that there are many good things in the New Testament, and if we take from that book the dogmas of eternal pain, of infinite revenge, of the statement of human sacrifice, of the necessity of shedding blood, if we throw away the doctrine of non-resistance, of love enemies, the idea that prompts the result of wicked wars, if we take the good, sensible, and noble things, we can make a fairly good moral guide—much better than the Old.

Of course, many important things would be left out. You would have nothing about human rights, nothing in favor of the family, nothing for education, nothing for investigation, for thought and reason, but still you would have a fairly good moral guide.

On the other hand, if you would take the foolish passages, the extreme ones, you could make a creed that would satisfy an insane asylum.

If you take the cruel passages, the verses that incite to eternal hatred, verses that incite to eternal hatred, verses that incite to eternal hatred, you can make a creed that would shock the heart of a hyena.

It may be that no book contains better passages than the New Testament, but certainly no book contains worse.

Below the blossom of love you find the thorn of hatred; on the lips that kiss you find the poison of the cobra. The Bible is not a moral guide.

Any man who follows faithfully all its teachings is an enemy of society and will probably end his days in a prison or an asylum.

What is morality? In this world we need certain things. We have many wants. We are exposed to many dangers. We need food, fuel, raiment and shelter, and besides these wants, there is, what may be called, the hunger of the mind.

We are conditioned beings, and our happiness depends upon conditions. There are certain things that diminish certain things that increase, well-being. There are certain things that destroy, and there are others that preserve.

Happiness, including its highest forms is, after all, the only good; and everything, the result of which is to produce of secure happiness, is good. That is to say, moral. Everything that destroys or diminishes well-being is bad, that is to say, immoral.

Other words, all that is good is moral and all that is bad is immoral.

What then, is, or can be called, a moral guide? The shortest possible answer is one word: Intelligence.

We want the experience of mankind, the true history of the race. We want the history of intellectual development, of the growth of the mind, of the laws of justice, of conscience, of charity, of self-denial. We want to know the paths and

roads that have been travelled by the human mind.

These facts in general, these histories in outline, the results reached, the conclusions formed, the principles evolved, taken together, would form the best conceivable moral guide.

We cannot depend on what are called "inspired books" or the religions of the world. These religions are based on the supernatural, and according to them, we are under obligations to worship and obey some supernatural being or beings. All these religions are inconsistent with intellectual liberty. They are the enemies of thought, of investigation, of mental honesty. They destroy the manliness of man. They promise eternal rewards for hell-fell, for credulity, for what they call faith.

This is not only absurd, but it is immoral.

These religions teach the slave things holy, and falsehoods sacred. They create artificial crimes, to eat meat on Friday, to enjoy yourself on Sunday, to eat on fast-days, to be happy in Lent, to dispute a priest, to ask for evidence, to deny a creed, to express your sincere thought, all these are acts of sins, crimes against some god. To give your honest opinion about Jehovah, Mohammed, or Christ is far worse than to maliciously slander your neighbor. To question or doubt miracles, is far worse than to deny known facts. Only the obedient, the credulous, the cringing, the knucklers, the meek, the unquestioning, the true believers, are regarded as moral, as virtuous. It is not enough to be honest, generous, and useful; not enough to be governed by evidence, by facts. In addition to this, you must believe. These things are the foes of morality. They subvert all natural conceptions of virtue.

All "inspired books" teaching that what the supernatural commands is right, and right because commanded, and that what the supernatural prohibits is wrong, and wrong because prohibited, are absurdly unphilosophic.

And all "inspired books," teaching that only those who obey the commands of the supernatural are, can be, truly virtuous, and that unquestioning faith will be rewarded with eternal joy, are grossly immoral.

Again I say: Intelligence is the only moral guide.

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